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**The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 10.**

*Published expressly for the several Commu-
nities of Believers in 1816. Re-written by
Henry C. Blinn.*

**Mother Ann and the Elders visit
Petersham, Mass.**

IN December, 1781, Mother Ann and the Elders made a journey to Petersham, which is forty miles west from Harvard. It was a long and wearisome journey and quite late in the evening when they reached the residence of Thomas Hammond. The whole family were anxiously watching in expectation of their arrival. "It is good to watch," said Mother, "and you should always watch and always pray."

The next day being the Sabbath a large company of people came to attend the meeting. Elder James Whittaker preached the gospel of Jesus Christ from these words: "Cleanse your hands ye sinners, and purify your hearts ye double minded: be afflicted and mourn and weep." James iv., 8, 9.

He urged the necessity of confessing, forsaking and repenting of all sin. "What is cleansing the hands," said

he, "but the confession of sin? and what is purifying the heart, but forsaking them? And what is being afflicted and mourning and weeping but repenting of sin?" His discourse continued nearly two hours.

This was the first visit that the Believers had made to the town of Petersham, and the people, generally, manifested a desire to see and hear for themselves. As all conducted with civility they were allowed the full liberty of the meeting.

At the Monday evening service a large number of well-ordered, civil people attended, and also a company of lewd fellows who styled themselves the "Black Guard Committee."

Elder James gave notice that all who had come with an honest desire to obtain information, might walk into an adjoining room. Quite a number accepted the invitation and gave due respect to the occasion. The above named Committee, however, remained in the rear, as they had come, evidently, for no good purpose. Elder James opened the Bible and read a selection, and then began to speak. At this same time the Committee began to crowd into the room and were gradually moving toward the place where Mother Ann and some of the Sisters were seated. As the at-

tention of the assembly was so closely directed to the preacher, this movement of the mob had not attracted much notice.

Instantly the cry was heard, "knock out the lights." In a moment the lights were extinguished except the one used by Elder James. The mob immediately forced a passage from the door to that part of the room occupied by the Sisters. Three ruffianly characters, having their faces painted black, rushed forward and seized Mother Ann, and attempted to drag her from the room. In this attempt, however, they were foiled by the sudden appearance upon the scene of several able sisters, who succeeded in driving these white and black savages from the house.

After a few closing words from Elder James, the meeting was dismissed and the people passed quietly and peacefully from the place. The mob had left the premises, and all danger, apparently, was at an end. Some entertained fears that the mob would return. The Believers that lived in the neighborhood also returned to their homes, leaving only a small company to remain in the house.

As the family were retiring to rest, the house was again assaulted by some thirty persons belonging to the "Black Guard Committee." The doors were burst open and suddenly the house was filled with the uproar of this cruel and wicked horde.

David Hammond was knocked down and cruelly beaten. His wife, Mary, was subjected to the same inhuman treatment. Elder James was so abusively beaten, that for a time, he was not expected to live. Several other persons suffered more or less abuse.

As their object was to seize Mother Ann, they began a search through the premises. Not being able to obtain lamps and candles for this purpose, the mob caught burning sticks from the fire to be used as torches, and hurried through the house. They broke into the private chamber where Mother Ann had retired, and seizing her by force, inhumanly dragged her from the house. With as little care as they would exercise over a beast, they threw her into a sleigh and drove away from the place. The conduct of this company of men, in acts of inhumanity and of indecency were too disgraceful to comment upon.

In this situation, in December, a night cold and stormy, Mother Ann was obliged to ride a distance of three miles to Peckham's tavern. Elder William Lee and David Hammond followed the company, but were severely beaten with blows from their whips. The Brethren remonstrated with Peckham, who had hired these brutal men, against the ungodliness and cruelty of their behavior.

Being ashamed of their conduct and fearful of the consequences, for a violation of the law, the men now promised to release Mother Ann upon condition that David Hammond would sign an obligation not to prosecute them for what they had done. On account of the safety of Mother Ann he reluctantly yielded to their demands, and left them to answer at the bar of divine Justice for a crime, for which they were unwilling to appear before an earthly tribunal.

Mother Ann was accordingly released and in company with the Brethren, taken back to the residence of David Hammond, by the same men that carried her away. On her arrival at the house she sang for joy at the thought of

her restoration. The "Black Guard" had now white faces, and were ashamed of their conduct, and confessed that Mother Ann had been shamefully abused. They admitted that they were sorry for the deeds done and desired her forgiveness.

Mother Ann replied, "I can freely forgive you, and I pray God to forgive you." After their departure, Mother Ann related the wicked abuse to which she was subjected by these merciless men. "I thought," said she, "that they would take my life, as they dragged me from the house and threw me into the sleigh. But I was kindly treated at the house where they carried me. The woman in charge offered me some drink and a place in a comfortable room. One of the men, that carried me away gave me a kerchief to throw over my head, and another loaned me a garment to wear home."

The forgiving spirit in Mother Ann was ready to acknowledge any kindness even if found in her worst enemies. Elder James who had been so severely beaten, had partially recovered, and in referring to the act, said he could pray for them and kneeling, said, "Father, forgive them, for they know not what they do."

Some of this abusive company who were supposed to be very respectable members of a respectable Christian society, were found to be the instigators and leaders of this cruel mob. Sanders the deacon of a Presbyterian church, and Peckham, the sheriff of the county, with John Hawksy were the persecutors of Mother Ann.

The people of Petersham seemed to be very much enraged. There was nothing too bad for professor or profane

to say or do against the Believers in general and especially against Mother Ann in particular. The priest in his pulpit was as active in his accusations and as slanderous in his speech as were those who made no profession of religion. The general cry was, "Witchcraft and delusion."

CHRISTIANITY, "The End of the World," and how fit is! so.

GILES B. AVERY.

A VERY wide-spread, and almost universal effort prevails among Christian professors, so-called, to harmonize the Christian with the worldly life! The practical consequence is, the corruption, and, in a large majority of instances, the utter spoliation, characteristically considered, of the Christianity of its professors, who thus, mere nominally, profess it!

The disciples asked Jesus, "What shall be the sign of thy coming," (the second coming of the Christ spirit and dispensation) "and of the end of the world." What is to be understood by the "end of the world" here spoken of? Jesus thus explains, "The harvest is the end of the world; and the reapers are the angels." In the parable of the tares, Jesus declared, "the field is the world. As the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity."

Thus Jesus made the end of the world synonymous and synchronous with the purification of his kingdom

with the judgment work; and he said, "The Father judgeth no man, but hath committed all judgment unto the son." Jno. v., 22. And again, "For judgment I am come into this world" Thus Jesus demonstrated that the "end of the world" is to be made by the labors of each individual Christian, in himself; for the true Christian is one who lives as Jesus set forth the work of his disciples. "If any man would be my disciple let him deny himself, take up his daily cross and follow me." Yet, speaking of his personal will and work, aside from his baptismal commission, Jesus said, "I can of mine own self, do nothing." "As I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." Jno. v., 30. "He that rejecteth me and receiveth not my words, hath one that judgeth him—the WORD"—testimony "that I have spoken, the same shall judge him at the last day." Jno. xii., 48. Here Jesus forestalled the theological idea of Godship in his person, abstractly considered, and placed the vice-gerency in his agency, yet only as clothed with his heavenly Father's spirit, and the revelation of God through him. Here we have an example of the end of the world in Jesus, to all intents and purposes, taking all his selfish life.

Jesus still further shows upon whom and how the end of the world is to come, thus, "Verily I say unto you there is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold, now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands,

with persecutions, and in the world to come, eternal life." Mark xxix., 30. Thus, the leaving of these selfish treasures, was bringing the end of the world to all these self-denying followers, and here we have a plain declaration that the end of the world was synonymous and synchronous with Christ's second coming, but not the end of time with earth's inhabitants, nor yet of the earth's existence, speculative religionists to the contrary, notwithstanding; for the hundred fold treasures above promised were to be enjoyed "in this time" by those in this world, who had brought "the end of the world on their own lives." Thus again is demonstrated that "the end of the world" is synonymous and synchronous with the harvest, and the "harvest" is the work of judgment, and this is, the gathering out the tares—men's sins—the violation of God's laws, from the field—the world—in all who should be harvested into Christ's kingdom. In other words, bringing the end of the world upon all true and genuine Christians.

This brings us to the question,—What is the world which should be brought to an end? The apostle John answers this question thus,—“For all that is in the world, the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away,”—cometh to an end. 1 Jno. ii., 16, 17. “My kingdom is not of this world, else would my servants fight” said Jesus; thus, war is of the world and must cease, with all who come to the end of the world—all true Christians.

But, what a spectacle we now behold, the fact of so-called Christian nations, sending forth millions of so-called

Christians to kill each other; and the nations vying with each other in inventive skill to produce the most deadly weapons of warfare.

"But what most showed the vanity of life,
Was to behold the nations all on fire,
In cruel broils engaged, and deadly strife,
Most Christian (?) Kings inflamed by black
[desire!

With honorable (?) ruffians in their hire,
Cause war to rage, and blood around to pour.
Of this sad work, when each begins to tire,
They set them down just where they were
[before,
Till, for new scenes of woe, peace shall their
[force restore."—Thompson.

Shakespeare illustrates, ironically, the inconsistency of carnal warfare practiced by persons calling themselves Christians, thus,—“The Priest Warrior.”

“It better showed with you,
When, that your flock, assembled by the bell,
Encircled you, to hear, with reverence,
Your exposition on the Holy Text,
Than now, to see you here, an iron man,
Cheering a rout of rebels with your drum,
Turning the Word to Sword, and Life to
[Death.”

Burke truly said, “War suspends the rules of moral obligation; and what is long suspended, is in danger of being totally abrogated.” Much more does war exterminate the Christian principle of love; and Jesus said, “By this shall all men know that ye are my disciples, if ye love one another.” War sets at naught even the Mosaic Law, “Thou shalt love thy neighbor as thyself.” Even Luther, in his day, declared that “the principles of Christianity forbade acts of violence, and desired that neither party in a war, should be called Christians.” Napoleon recognized the importance of a depraved character, for a good soldier. He allowed no Chaplain in his army, and was accustomed to

say, “the worse the man, the better the soldier; and if the soldiers are not corrupt, they should be made so.”

But, nations calling themselves Christians, the followers of “the Prince of Peace” raise and equip hundreds of thousands of men for war; and the blood of untold millions slain in battle, and by the horrible tortures of the inquisition, or by persecution’s wand through persons calling themselves Christians, crieth unto God from the ground, and standeth in the high courts of Heaven, as witness against a spurious Christianity.

Professed Believers in Christian precepts, can read in their Testaments with awe and veneration. “Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members.” “Ye adulterers and adulteresses,” (of Christianity) “know ye not that the friendship of the world is enmity with God; whoever, therefore, would be a friend of the world, is the enemy of God,” Yea, Christian professors can quietly read these Christian precepts, but heed them not, and be justly the subjects of censure by the Christian testimony of the same Apostle, thus. “But be ye doers of the word, and not hearers only, deceiving your own selves; for, if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

But, alas, alas! The Christian admonition in this epistle of the genuine Christian, the Apostle James is called by a great professional reformer of so-called Christian society “An Epistle of

Straw!" But, with the tongue of an angel from heaven, this blessed Apostle of Christ, in this epistle, shows that true Christianity is the end of the world to every true follower of Christ, verifying the testimony of Jesus Christ to his true followers, "Ye are not of the world, for I have chosen you out of the world, therefore the world hateth you."

Think of it, friends of progress, between 4 and 500,000,000, of people calling themselves Christians—followers of the Prince of Peace—but holding regular standing armies for war, amounting to 3,968,925 soldiers, with numbers on a war footing amounting to 18, 414,525 men, at a cost of \$746,448, 660 annually! Add to all this for war, to destroy men's lives, and yet more spent in dissipation in the use of beers, liquors, tobacco &c., than would be requisite for food, clothing, shelter, and needful protection, were all so-called Christians really such, in truth.

When we survey the status of the so-called Christian world as a mass, in its present state of demoralization, degradation, selfishness, corruption, lust, confusion and strife, instead of that peace which is the genuine fruit of Christianity, after nearly two thousand years of the Christian profession, it would seem to tire out the patience of the saints, in waiting for the kingdom of God on earth. What would be thought of a physician, who, having the benefit of two thousand years of the experience of physicians, was not able to save one single life and make it whole? Or of a chemist who had the benefits of the experimental knowledge of two thousand years of scientific research, but was not yet able to make a simple analysis so as to clearly distinguish substances of ele-

ments as opposite as the elements of the world, and those of a Christian character?

And yet, professors of the chemistry of Christianity, elements that, duly applied, will purify the character from every kind of dross, go on, ostensibly trying to live the Christian life, but pursuing the course of the world, and mixing with their religious professions, all the elements of the vanity, folly, selfishness, and wickedness of the world!

No wonder the name "Christian" is a by-word of reproach among many of the heathen, whose homes have been spoliated, whose lands have been seized, whose families have been ruined and characters corrupted by so-called Christians! No wonder that a so-called Christian Priesthood, teaching with the Bible in one hand, and a sword in the other, a purchased indulgence to sin in the pocket, with a liquor or prostitution license on the lips, should be scouted as the butt of contempt by the lower classes; so that to express extreme disgust of a vile character, the phrase, "viler than a priest" should be coined and used in England.

With all of the professed reverence of many Christian professors for the Bible, the single epistle of the Apostle James, puts to shame almost the whole so-called Christian world, and anchors her sails under the ban of condemnation. While the life of our exemplar Jesus—the King of the Heavenly Order—the true Christian church, is a clear demonstration of the "end of the world" and his declaration seals the same demonstration as truth. "The Prince of this world cometh, and findeth nothing in me."

Mt. Lebanon, N. Y.

It is a fraud to conceal a fraud.

SURE PROMISE.

My soul immortal cannot live
On gross material things,
And all the wealth this world can give,
No lasting comfort brings;
Then let me labor for that meat
Which ever will endure;
That food which saints and angels eat,
That hidden manna pure.

O Father give me daily bread,
And wine that's ever new;
No famine then I need to dread,
Or what my foes can do.
While anxious cares of earthly toys,
So many millions wound,
My spirit feasts on inward joys
And pities those around.

The earth is promised to the meek,
Eternal life beside,
If heaven's kingdom they would seek,
Their Father will provide.
He feeds the ravens when they cry,—
He clothes the smiling mead,
And will he not my wants supply
With every thing I need.

O then let nothing rob my soul,
Nor any doubts prevail;
For while eternal ages roll,
His goodness shall not fail.
I need but little here below,
Have little time to learn;
Then O that world to which I go,
Shall be my great concern.
Pleasant Hill, Ky.

Shakers, Albany Co., N. Y.

Aug. 1886.

MY DEAR SISTER L.—

Your beautiful letter came duly to hand, for which accept many thanks. I count it a great privilege, that I have enjoyed, to see so many dear gospel relations, and feel their devotion to this all important, soul elevating work. Not only are they working out their own salvation, but are holding out the beacon light to others.

This is a most commendable feature of the travel of the sisterhood, in our Zion home. Having found the pearl of priceless value, and obtained it by a full surrender, and giving up of all that belongs to a selfish nature, we are thus enabled to work for humanity, and secure for ourselves that blessed benediction, "well done, good and faithful servant." While so many may admire our order of life, and the fruits of the holy spirit, but few are willing to unite in the song of redemption, still, we have our duty to perform, in sowing the good seed. Let us sow beside all waters, sow early, sow late and sow in all fields, even if the pleasures of the world should choke the good seed. Some germ may remain, and spring up and bear fruit, after the harvest of thistles and weeds, have somewhat passed away.

Some persons may be so spiritually blind that they are not able to see how much better it is to give the first ripe fruits of their souls to God, and devote the strength of their days to his service, but such rather wait till self is served and no sacrifice make in their offering to God.

Let us remember our covenant, and keep it unbroken, and not present to the Lord a broken covenant, an offering He cannot accept. My covenant of full consecration shall be made strong with every faithful soul, throughout our many beautiful homes. For the many tokens of love and respect, bestowed upon the order, of which your humble servant, largely shared, we extend our heart felt thanks. All of those good gifts are placed on the altar, as an offering to the Lord.

In our prayers we ask that all may have their days of usefulness and

strength, lengthened, and that the sun of righteousness may shine brightly upon them through their pilgrimage here below.

Your Sister,

Harriet Bullard.

Mt. Lebanon, N. Y.

PROF. RICHARD T. ELY,

RESPECTED FRIEND;—Your work, "The Labor Movement" came duly. I have the pleasure to thank you for the book, and to acknowledge our indebtedness for your many labors of love. Your work associates you with the noblest spirits of these eventful times.

The violence of the first French Revolution was an outburst against repression. To prevent destructive outbursts of the forces of the stupendous movement, or rather revolution now in progress, is the object of your labors. Hence, with gladness we hail the publication of "The Labor Movement."

To acknowledge the wrongs that do exist, and say they ought to be righted, is to assure to a certain extent, that the procedure of the revolution will be peaceful. Again, the existence of our institutions giving practicability in a quiet way, to socialistic speculations has also a peaceful influence.

It is interesting to notice the facts, that socialistic ideas were interwoven with the Jewish economy every seventh year, the products of the vineyards, the olive yards, and of the fields, became common property. And that the first manifestations of Christian life were socialistic.

The British House of Peers, is a repressive institution. A certain amount of blind stupidity on their part would endanger the public peace.

In these States, to maintain peace, and give perpetuity to their institutions, an early practical recognition "That all men are not only equal before God, before each other, and before the Law, but that all men and women shall have equal access to all the elements of subsistence." This, with some financial limitations, would go a great way towards solving all of our badly snarled social problems.

The weakness of this Republic lies in the fact, that she has not yet reached to the opening of said access—she has not yet reached to giving practicability to her "Declaration of Independence." Hence she has social troubles, as have other unfinished forms of political life.

All men and women having said access, class distinctions would disappear, and also the systems of education supporting such distinctions. Under the present forms of education, we have educated men in, and out of Penitentiaries, who are villains of size. The largest, at large, absorbing Legislatures, ruling over men, and assuming to call themselves society.

Modern education is based on the expansion of the intellect, and character is not even incidental. Such being the case, would it not be well, to accept the suggestion, "That Primary schools, Universities, and kindred institutions, take a change of base—That the formation of character, and not the cramming of the intellect, shall be the prime endeavor.

Man being dual in his emotional forces, as either prevail, so is the man, so is the woman, animal or divine. The intellect, is but the servant of these forces. Hence it is a mistake to neglect the emotional impulses, they being the

chief factors in the formation of character. This state of things characterized the heathen of old, as it does to-day most prominently. The civilizations of old became putrid, and passed away in decomposition in the height of intellectual unfoldments. One of the remains of Roman civilization, is the beggared bandit populace of Italy.

To seek to improve, or to revise the present system of education, would show a lack of comprehension. To upset the whole fabric, remove its foundations, abrogate its procedure, and nullify effects; is what is wanted.

The origin of our educational system is from that of heathen Greece and Rome. The people of these states, when most enlightened, were the most debauched. The unrestrained gratification of animal desires, was the fulfillment of Pagan ideals. Their hygiene, was without law. Their morals, conventional heathenism. In both particulars, the Christian of to-day, is a transcript, only more ignoble.

If society expects educational institutions to turn out just, kindly, and serviceable men and women; it must furnish a suitable foundation. The elements of subsistence must be open to all. All kinds of legalized robberies must cease, and financial iniquities be done away with. They have created a most insidious form of human vassalage.

"That which is the most real, is the unseen." Ours is a world of effects—of unfoldments. The unseen, is the world of causes, of conception, of organization, of design.

Unless there are forces, powers, sufficiently strong and intelligent to introduce and maintain higher civilizations than now is, our efforts will be failures,

and our aspirations after higher forms of social life will be unavailing.

Suppose we construct history by, and with the events of the past three hundred and sixty years. The rapid succession of important events, spiritual and material; the order of their introduction, and results, during that time, are truly marvelous. First, we have the Reformation, or rather "the Great Protest." Then we have the Puritan. In due time, the Quaker; and by and by, the Shaker. Well, what has the Puritan done? He earned his title—He lived a purer life than those around him, and firmly withstood cruel repression. Took possession of a new world and filled it with almost magical devices to facilitate production, and lessen toil. He has opened widely all the avenues of thought; and has secured to all, freedom to worship God in unison with their highest ideals. And also, freedom to bring forth forms of social life, whether from spiritual impressions or from philosophic thought. To his home the oppressed of all nations wend their weary steps. From the moors and bogs, from the Rhine and the Volga, they come. The spirit of the Puritan from ocean to ocean, presides over his vast domain, and gives a oneness to his mixed multitudes. The influence of his spirit is world-wide, to liberalize governments, and to elevate the lowly.

What has the Quaker done? He would not take off his hat to noble, prince, or king. That was the "First Declaration—All men are equal before God." He was the first to free the slave. The first to move in "the Temperance cause." He was the first in modern times to practice Non-resistance—To raise the standard of "Peace on earth, good will

to all." He was the first to exclude from his sphere of social life want and crime. He was a divine force among men, to prepare the way for the advent of the divine man and woman—the Shaker.

The supernatural gifts of the early Friends, were remarkable. Some of their predictions were as striking, and as completely fulfilled as any on record. He is crowned with peaceful victories.

The Shaker, what has he done? The form of social life he maintains is a complete and ample fulfillment of the "Lord's Prayer;" he maintains, that there is a state of probation beyond the grave. That the "spirits in prison" can be preached to—can be helped and released. That to be clothed with the spirit of Christ, *is the*, and the only Resurrection. He holds, that there is no material hell; that the love of God shed abroad in the sinner's heart, is all the hell that can be endured. He has done away with want, crime, panics, and labor troubles. His is the Millennial day. His home is open to all who will accept it on millennial terms. Can he do more? His ideas operate as do the leaves of the "Tree of Life"—for the healing of the nations.

The Shaker, the Quaker, the Puritan. The apex of this triangular base,—Shakerism, penetrates the heavens. A beacon light to humanity. Clothed with the sun, sublunary attractions under her feet. She is crowned with the stars of heaven—the Christian virtues. Her mode of ascension, and procedure, is, "He or she, who would be great, let them be servants." To the surging millions she waves her hand, the language of her silence is, "Peace be still. Violence, gains no victories."

Please accept from us many good wishes, and allow us to pray that your life to yourself, and to humanity, may be full of blessings.

Respectfully your friend,

D. Fraser.

[Contributed by N. G. Danforth.]

HINDERING.

"LEST we should hinder the gospel of Christ." 1 Cor. vi., 12. Many an active willing helper in the church is too often an unconscious hinderer of the gospel. Let us try to find out how we may have hindered, that we may do so no more. A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailments or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We drop a discouraged remark and another's hope and zeal is wet-blanketed. "What man is there that is fearful and faint hearted? Let him go and return to his house, lest his brethren's heart faint as well as his heart." We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. "Make straight paths for your feet, lest that which is lame be turned out of the way." We do not heed the thoughtful look on some household face just after prayer or public worship, and our needless chat about earthly things. We make a critical remark about a preacher or writer, and it is brought back by the enemy in swift temptation, at the very moment when a word in season was about to find en-

trance. "Them that were entering in, ye hindered." Oh, terrible condemnation. "Let not those that seek Thee be confounded for my sake."

How sadly too, we may hinder without word or act! For wrong-feeling is more infectious than wrong-doing; especially the various phases of ill-temper, gloominess, touchiness, discontent, irritability,—do we not know how catching these are? If the Lord asked us,—Wherefore discourage ye the heart of the children of Israel in this way, should we not be utterly without excuse? What if He asked each hindered one, "Who did hinder you?" are our consciences sure our names would not escape mention? May we never be the helpers of the great hinderer! When "Satan hindered" St. Paul, he probably found human agents. Let us ask that the Lord Jesus would so perfectly tune our spirits to the key-note of his exceeding great love, that all our unconscious influence may breathe only of that, and help all with whom we come in contact to obey the gospel of our Lord Jesus Christ. And let us consider one another, to provoke unto love and to good works.—*Frances Ridley Havergal.*

FROM HOME.

How we see the parting distance,
When we've traveled from our home;
Cannot wing it or dissolve it,
Steps alone make the return.
Thus it is in Christian travel,
When we've gone from truth and light,
A returning by repenting,
Are the only steps to right.

Canterbury, N. H.

M. W.

Rule the appetite and temper the tongue.

PEACE.

CHAUNCEY DIBBLE.

THERE is do germ in the human mind more precious than a clear conscience. To feel that each day our work for eternity is being done. God the Father and Mother of all intelligences created them for happiness in a life of innocence not in sensational enjoyments which only demoralize the mind, but in the fruits of the spirit of harmony and love. Every lesson in the experience of humanity proves that virtue alone brings happiness.

When shall we hail this universal harmony? Will man ever learn that love begets love? Shall wars ever cease, and will men yet be brothers? Shall human life always be valued as mere straws? Shall one man continue to lead thousands to be butchered and men to be put up as marks to be shot at? Shall the happiness of their families at home be of no account in the reckoning of men of military fame? O, will the world not move on to a better state. Is not arbitration preferable to war and slaughter even though a great sacrifice of national pride be the consequence? Surely, pecuniary interests are never benefited.

A congress of nations might settle disputes with far less expense than war could possibly do and avoid the human butchery, save the widows and orphans, do away with the inconsistency of forcing men from their employment on the authority of Government to maintain war, a relic of barbarism, national highway robbery. Overlooking the cost the sacrifice of life the widows and orphans, the maimed and the tramps, look at the destruction of morals by the vicious tendencies of war and camp life. The blunt-

ing of every virtuous feeling of humanity, the contradiction of all the principles of Christianity, the ignoring of all physiological laws of health or happiness, the utter disregard of the feeling of brotherhood inasmuch as national gods are supreme, all pray to their respective gods in the name of Christ to destroy the other. Military despotism is a power above powers from whose crushing ear none can escape. To whose authority all gods must bow and human life and happiness be sacrificed. If these utterances were untrue we might all feel comforted, but who can deny them in view of the misery that has stalked the earth from its earliest history. War is but the outward expression of the selfishness that reigns and riots within the heart. War would never be if men were pure within. When men purify their lives then will wars cease.

Waterliet, N. Y.

Tribute of Love to Sister Mary A. Kelley.

*Contributed by Lena E. Pickard, one of her pupils.
Demise occurred Oct. 7, 1886. Age 31.*

DEAREST Sister thou hast left us
Life's short span is at an end;
All too soon, death has bereft us,
Of a sister and a friend.
Entering quietly among us,
With a solemn, silent tread,
And hath taken from our number,
One now counted with the dead.
Pause! we cry, O angel reaper,
Stay thy hand, and heed our cry,
Do not thus bereave our household,
Hear, and heed, and pass us by.
But the Master's need is greater,
One more sheaf, the garner fills;
And the form of our dear sister,
Lieth silent, cold, and still.
And we bow, a stricken household,
As we gather here to-day;
To do honor, to our sister,

Ere we lay her form away.

We have known thee, but to love thee,
Though we've known thee, long and well;
And no one can fill the places,
That in life thou filled so well.

When we saw your step grow feeble,
Saw the strength of life depart;
Saw thy form grow weak and weaker,
Then we knew that we must part.
Knew that soon from out our circle,
We should miss thy smiling face;
Knew that soon, we'd find another,
In thy old accustomed place.

And we pray, O dearest sister,
If we've caused thee pain and grief;
By an unkind word or action,
In thy journey here so brief;
That thou wilt forgive our weakness,
And though oft we caused thee pain,
Know the fount, of love undying,
In our hearts, was still the same.

We have brought a wreath of flowers,
And we lay them at thy shrine;
They will never fade or wither,
But brighter grow, with lapse of time.
'Tis a wreath of pure affection,
Amaranthine flowers are seen,
Closely twined, and neatly blended,
While mem'ry, keeps them ever green.

Love, the lily white and fragrant,
Friendship's green and living vine,
True affection's sweetest roses,
From the garland we entwine.
And in gratitude we bring it
As an offering that will live;
When our earthly form shall slumber,
In the cold and silent grave.

Fare thee well, though we consign
Thy mortal form unto the sod;
Yet we know thy spirit's living,
In the blissful realms of God.
And the parting is but transient,
Thou hast only gone before;
To the home of blessed promise,
On the bright eternal shore.

Farewell, dearest friend, and sister;
May thy spirit rest in peace,
Thou art free from earthly suffering,
Pain and sorrow now shall cease.
Fare thee well, we gently breathe it,

Angels wait to bear thee o'er
To thy home in brighter regions,
On that blest immortal shore.

Harvard, Mass.

SABBATH of the LORD.

"THE American Government has no constitutional right to legislate upon theology—to recognize any Sabbath Day in a National Exposition. Under God, our protection as a people depends upon the government being kept in its integrity, unsectarian, a home for all nations, kindreds and tongues.

This dispensation of Christ's second appearing, is the kingdom of Heaven, for which Jesus set people praying. It is the Sabbath that remaineth for the people of God, wherein the daily bread of its subjects, was to be as sure as was the manna in the wilderness. All could gather it, and he who will work can eat in this Sabbath of the Lord.

The Jewish Sabbath fed the poor one day in seven; one month in seven; one year in seven; and in the Jubilees gave them the land; but the pentecostal church gave the poor the land from the beginning, the same as the SHAKERS do now, in perpetual possession, thus swallowing up all types as short time Sabbaths in a Jubilee of Jubilees, the true Sabbath of the Lord."—*Selected by J. S. P.*

Question by Antoinette Doolittle.

REPLY BY MARYA J. ANDERSON.

WHAT is the divinest thought that can enter the finite mind concerning the Infinite? Is it Love, Goodness, or Purity? If they all belong to the same fountain, which, separately considered, forms the head,—whence the highest flow. In other words, when the

darkened night passes away and the morning of a new day, *breaks* upon the slumberer, which of those attributes gild the highest peak on the mountain's summit?

PURITY is the divinest thought that can enter the finite mind concerning the Infinite. It is the fountain-head of life's immortal stream, the source of every attribute, and spring of every blessing. In purity are love and goodness perfect. It is the very essence of Divinity that permeates and infuses the highest spheres, the unclouded light of eternity's perpetual day.

"God is light, in him is no darkness at all." The purer we become the nearer we approach Deity; for, "Blessed are the pure in heart, *they* shall see God." Most precious of the promises given by the Christ inspired teacher, whose life example, as well as precept was virgin purity.

Impurity broodeth in darkness, and in secret. God is not there; and the mind that harbors unchaste thoughts, or the heart that cherishes unhallowed desires, shrinks from the light, with a sense of shame and disgrace. "Know ye not that ye are the temple of God? if any man defile this temple him will God destroy;" by a withdrawal of His spirit; it is a law inevitable. "The soul that sinneth it shall die." The written and unwritten revelation of God's eternal truth declare the certainty of this.

What stultifies the sensibilities, beclouds the intellect, sears the conscience, drains the vital forces, turns love to hatred and disgust, and creates on earth a hell?

The carnal mind unreined by moral law. Lasciviousness is the destructive cancer that is eating out the very heart of society, it nips the flower in the bud,

and blights the blossom of youthful life. Its dens of infamy are the plague spots of every civilized community, where virtue is swallowed up and demons of vice are generated. The slimy serpent crawls over every threshold victimizing the fair, the beautiful, and would be lovely by the secret charm of its magnetic, but debasing power. What hearth-stone boasts of purity's unsullied shrine? Whoso still worships there, yet knows of love, of home and heaven; these words holy and sacred in their significance are all embraced in purity.

What means the cry we hear all over the land, the social evil—domestic unhappiness, ungoverned households, family brawls, infanticide, matrimonial dissolution, and an army of neglected vagrant children? The earth reels drunk with crime of every name and nature, all springing from the hydra headed monster *lust*. "Whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members?" The greatest of all sins is the sin of transmission, through which depraved influences are stamped upon the embryotic brain; the consequence is that generations walk the earth and mingle in society, in whom the inclination and impulse is stronger to do evil than good. What mighty lever shall lift such up, from conditions they did not create, into the sunshine of a purer and better life? True love is the offspring of purity, and only under its benign control can be expected properly developed human beings. Few seem to realize this all important truth.

The praises of virtue were sung by the bards of olden time. Seers declared the glory of the ransomed. "These are they who have come up

out of great tribulation, who have washed their robes white in the blood (life) of the Lamb." Prophets, Sages, Philosophers, and holy men and women of all ages, inspired by the Christ ideal, conquered the impulses of passion, and took upon themselves a perpetual vow of celibacy. Ancient temples, cloistered their vestal virgins and beautiful priestesses; far out of sight of worldly eyes, reserved for holy purposes, they were the divinely inspired oracles, the only fit vessels through which the word and will of God could be revealed to man. The baptized Jesus, inculcated purity foremost in his system of ethics. The teachings of his apostles whether to Jew or Gentile hold forth this heavenly principle or attribute as the goal of spiritual attainment, recognizing the fact, that because of low conditions, few would be able in this life, to bear the cross and practice the self-denial necessary to reach the perfect state.

In every heart, no matter what the education, or yet the ignorance, there lingers a hope of probation, and though long and dark may be the night of error and sin, there will at some future period in the soul's history, be kindled a desire for something better and purer than the unsatisfactory fruits of a sensual life. Then will come an awakening—self-judgment—God's light will unveil the soul—the dawning of a new day will break upon the inner vision, and the first thought that shall fill the mind will be purity, it is the presence of God, his light and love—it gilds the mountain tops of His eternal goodness and in its fullness alone will the soul ever find peace and rest or realize the blessing of an unending existence.

Mt. Lebanon, N. Y.

San Francisco, Cal. June, 1886.

LOUIS BASTING, DEAR FRIEND ;—

I have received both your letter and pamphlets, for which I am much indebted to you. In the meantime my mind has been highly enlightened in what is called spiritualism. I had finished reading R. D. Owen's "Foot falls" just the day before your pamphlet (Sketches of Shakers and Shakerism, by Giles B. Avery) came, wherein, to my great satisfaction I found it cited. I found this doctrine, considered by itself, easily understood. As to the phenomena, I am not very anxious to witness or experience them; they were just the impediments that prevented a correct understanding of true spiritualism. "A Shaker's answer," in the pamphlet, had the effect of balm to a sick heart, and I felt myself elevated above all earthly wants and suffering.

I, too, claim to be called for a spiritual life. Like St. Augustine, I must thank God to have saved and withdrawn my soul out of the abyss of scholasticism. From the day that I was able to reason for myself I stood alone against all the wisdom of common life, as given by teachers, friends, and even parents, whose best intentions I could not doubt.

All warnings and admonitions could not suppress my longing for a higher life. After having blown down the whole artificial fabric I had built during my young life, (just for my parents' sake) abandoning all prospects and hopes already attained, I undertook to look for the realization of my craving in another world. And indeed I have found the "new world." Here, in low and humble situations, I viewed the highest regions. Like Moses I was allowed to view the promised land. Shall I be

chosen among the few? I like to compare my life with the following incident that happened the other day.

On the road to Golden Gate Park, near the Odd Fellow's cemetery, there is amid the waves of sand-hills one hill towering above them all. On the top a simple wooden cross like an admonishing finger points towards heaven and a higher life to the thousands passing by in search of never satisfying pleasures and vanities. Last Sunday I took a walk out to breathe a purer air, and coming near this hill the sudden impulse to climb up to that cross was soon followed by the deed. In rash resolution of youth I took just the side before me, which was the steepest one. The sides are sandy, giving no firm support to the foot, which slides back the half of every step. After a few steps I always took a rest and respired, then aspired again. Now I was up half way the other half steeper still and my force growing weaker. I climbed with hands and feet; about thirty feet more and I shall have reached the summit where the upper part of the cross is now visible. But I hardly could go on and nearly fainted, for I was exhausted after this violent exercise, not being accustomed to it. But with the last effort I reached the summit, clinging to the cross. You have a wide prospect; there the city of living men, here the city of death. And I said to myself: All I do, speak or think, shall be as if I were on the top of a hill, visible to all, and I'll never be ashamed of any deed, word or thought.

Believe me willing to be aspiring with all my heart and soul. Yours truly
Ernest Pick.

The first step to greatness is to be honest.

THE MANIFESTO. JANUARY, 1887.

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NOTES.

THE NEW YEAR.

THE dawn of a welcome new year. It comes as a most beautiful gift from the Divine Hands. May it be to all our dear friends, a new, A happy New Year! and no less in its development an inspirational new year, that it may represent to us more fully the growth of the new heavens and the new earth wherein shall dwell righteousness and peace.

Abundant blessings have been proffered to us, and as we bid farewell to the friendly old year, we will remember that on every hand we have seen and shared the kind guardian care of our Heavenly Father and Mother,—God.

Seed time and harvest have been to us in all the plenitude of the promise, giving the renewed assurance that a wise protective spirit still watches over the interests of the whole earth. If the heavy hand of adversity has unfortunately fallen upon us, for a moment, we may still rejoice that while we were wounded, we were not destroyed, "persecuted, but not forsaken," and though deprived of

some few of our earthly comforts, we still retain our precious, gospel homes.

A new year would be incomplete without new thoughts and a new inspiration. We need these to clothe the mind and bring forth a more consecrated life for God and for humanity. New resolutions that shall embody additional zeal and interest for the promotion of righteousness in the earth, and the determined effort we make, that this may be accomplished, will be proof of our devotion to the cause.

Our extended privilege will, evidently, afford us ample opportunity for the manifestation of our anxious care in the dissemination of the truth as we have learned it of the Divine Teacher, and also for the promulgation of the spirit of God as it has been received into our hearts.

If we can do but little toward the mitigation of the ills of humanity, and for the education of the mind that it may be better able to accept of higher religious truths, that little will be our great consolation, and our crown of eternal life. While some may be justified to "stand still and see the salvation of God," we are assured that in order to live and prosper in the service of the Lord Jesus we must walk as he walked, live as he lived, and crucify in our own souls the element of the world, with all its affections and lusts. With the apostles become teachers of this essential, Christian discipline.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Of one thing we are fully persuaded: that the manifestations which accompany this spirit will bring the sure evidence

of a happy and prosperous new year, and culminate in a bounteous and satisfactory reward.

The Manifesto enters upon the work of a new year. With the present number it begins the seventeenth volume. In this we have the assurance that its past record has been carefully guarded, and that its mission has been good news to many readers, and we are now led to believe that the pages for the incoming year will be no less satisfactory.

"Those who have tasted of the good word of God and of the powers of the world to come," will undoubtedly have a desire to place their living testimony before the readers of the Manifesto, and in this way be able to give to God and to humanity some of the treasures which have been so bountifully conferred upon them.

Our honest testimony, although simple, may have in it goodly treasures from a heavenly kingdom,—the protective gifts of God. If we can so live as to merit the blessing of divine protection, and in return accept the pleasure of assisting others, this most assuredly, will form the happiness that is to be found in this life.

Sanitary.

THE TRUE WAY TO CURE DYSPESIA.

A LADY who has suffered from dyspepsia almost all her entire life, considers the following suggestions to be the most in accord with her own experience of anything as a method of cure.

Hurried eating of meals, followed immediately by some employment that occupies the whole attention, and also takes up all, or nearly all, of the physical energies, is sure to

result in dyspepsia in one form or another. Sometimes it shows itself in excessive irritability, a sure indication that the nerve force has been exhausted; the double draft, in order to digest the food and carry on the business, has been more than nature could stand without being thrown out of balance. In another case, the person is exceedingly dull as soon as he has a few minutes of leisure. The mind seems a dead blank, and can only move in its accustomed channels, and then when compelled. This, also, is an indication of nervous exhaustion. Others will have decided pains in the stomach, or a sense of weight, as if a heavy burden was inside. Others, again, will be able to find nothing that will agree with them; everything that is put inside the stomach is made the subject of a violent protest on the part of that organ, and the person suffers untold agonies in consequence. Others suffer from constant hunger. They may eat all they can and feel hungry still. If they feel satisfied for a little time, the least unusual exertion brings on the hungry feeling, and they can do no more until something is eaten. It is almost needless to say that this condition is not hunger, but inflammation of the stomach. Scarcely any two persons are affected exactly in the same way, the disordered condition manifesting itself according to temperament and occupation, employments that call for mental work, and those whose scene of action lies indoors, affecting persons more seriously than those carried on in the open air, and those which are merely mechanical, and do not engage the mind.

All, or nearly all, of these difficulties of digestion might have never been known by the sufferers had they left their business behind them and rested a short time after eating, instead of rushing off to work immediately after hastily swallowing their food.

Nature does not do two things at a time and do both well, as a rule. We all know that when a force is divided, it is weakened. If the meal were eaten slowly, without pre-occupation of the mind, and the stomach allowed at the least half-an-hour's chance to get its work well undertaken, before the nervous force is turned in another direction, those suffering from dyspepsia would be few.

A physician once said: "It does not matter what we eat as how we eat it." While this is only partly true, it certainly is true that for dyspeptics the most healthful food hurriedly eaten, and immediately followed by work which engages the entire available physical and mental forces, is much worse than a meal of poor food eaten leisurely, and followed by an interval of rest.

To those whose lives are devoted to physical labor, it is less injurious to work immediately after eating, provided the labor is not unusually severe and straining.—*The Herald of Health.*

[Beloved Elder II:—I copied these beautiful thoughts from the CHRISTIAN UNION some years ago, and I find them worthy of so much consideration at each New Year's dawn that I thought they might be acceptable to you. *Amelia.*]

THE HOUR AND THE YEAR.

OVER the gateway of the New Year every one writes some new and inspiring resolution. Life may have been small and mean in the past, the days may have been full of selfishness, indifference or languor, but the days to come shall shine with the beauty of unselfish affection, and be full of the fruits of honest work! It seems so easy to shape the future while it is the future. It stretches before the thought in its indefiniteness like a mountain lake at night, fading out into mist, and yet reflecting in its mysterious depths, the very splendor of the heavens.

As we stand on the shore of the future, and feel rather than see, the infinite possibilities which shine in it, we forget that those glories are only the reflections of our own noble purpose, and that there is no beauty and light there, unless it be caught from ourselves.

The future is not a harvest-field into which we can wander at will and reap the golden grain; it is an unsown field, to be plowed and sown and watched and worked upon, with hourly fidelity, and daily toil, if its furrows are hidden by the waving grain. There is nothing there, but the soil upon which to work; every thing else the worker must furnish. Opportunities will crowd the days, but will pass empty-handed unless we

recognize and hold them; suns will shine, rains fall, dews lie sweet and fresh under the morning sky, but the end of the year will find us as empty and poor, as the beginning, unless we yoke all these elements of success, and drive them with a firm and steady purpose.

Men and women who succeed, greatly understand that the future is a matter of detail, and that he who conquers it, makes his conquest, foot by foot. No glowing resolution solemnly made on the first day of the year, consecrates and redeems the time, but the steady discharge of the least and smallest duty, in the largest and most aspiring spirit from sunrise to sunset, the whole year through.

An hour at a time, is all the busiest man gets, for the grandest work, and to understand, that the hour in hand is the best that will ever come, in which to make one's soul visible and potential in action, is to have mastered the secret of success. There is no form of imagination so fruitful as that which is able to mass the hours together, and give their true proportions, in spite of their poor and mean appearance. To know the value of the present hour, is to know the value of the whole future. The shining stretch of that sea, is as vast as the largest reach of thought can make it, but it pours itself into the individual life, by a channel so small, that men forget the volume back of the hourly flow, and are always waiting for the incoming tide, which shall float the great purposes that now lie stranded and hopeless,

Condense and compare your resolution, omit it from your diary, and write it on your hour. Be jealous of your moments, lavish your life, and thought, and heart, on the things of each day, and when the months have made their solemn circle, your resolution will be written across them so broadly, that the world will read it without your interpretation.—*Christian Union.*

LIVE for to-day,
If you would live aright,
The past is gone,
The future not in sight.—M. W.

Prayer prevails against temptation.

EDUCATION.

ROBERT AITKEN.

THIS being an important subject, and more than once discussed in the Manifesto, perhaps a little more about it may not be amiss. As commonly understood to educate is to impart knowledge from the possessor to one ignorant of that knowledge. The possessor of knowledge is active to instruct when he finds one willing to receive. Here comes in the question, whether education is bounded by human knowledge. We who talk of being taught the way of God, and the way out of all sin, cannot rest there; because we experience a deeper teaching by revelation, which has been obtained by submission and not by any objective study. If then all is to come under the head of Education, the one is objective and the other subjective education. Hence the question, Is this the whole? As before stated Man can educate only objectively and subjectively. But it is a self-evident truth, that the latter is limited to teaching the conditions required to obtain what the gospel of salvation from sin can give. It is also self-evident that the gospel is the *power of God* unto salvation, which we receive after we have been taught the needful conditions, and have submitted ourselves to them.

Hence man's agency in the educational as relating to the gospel is to teach the needful conditions. God's agency, after we have submitted to the required conditions, is to create in us a New Being or a new creature. These are the only terms on which we can be benefited by all that education can give us for the proper development either of our physical, intellectual, and spiritual or God-

love natures; because man is a free agent and God can do nothing for him except as he submits to his terms. This gives those of small abilities or knowledge the same hope for redemption as those of greater abilities or attainments; for God is just.

In order to cast off all ground for self-exaltation it seems necessary to remember that Paul may plant and Apollos may water but God alone can give the increase. The foundation of all human misery is that man will not submit himself to receive the spiritual or love nature which can alone bring the light and life or intellectual and physical natures into proper order. It is superficial to look at the unfoldment of man's outward faculties as being of first importance in the gospel which, while it will inevitably develop the whole man, yet primarily is designed to unfold the inner or spiritual powers on the basis of a gradual death to the carnal worldly life.

Enfield, Conn.

CHRISTIAN RESOLVE.

I'll trust my enemies with God
As well as all my friends,
Well knowing He who holds the rod,
Hath justice in his hands.
I'll not retaliate, or pay
A wrong, with wrong of mine;
But carefully will go my way,
And will improve my time.—M. W.

"SPEAK NOT EVIL OF THE ABSENT."

It is said that Socrates, (a so-called heathen philosopher,) had this motto inscribed in letters of gold over the door of his studio. Would to kind heaven it could be written with a pen of diamond in the heart, memory and *will* of every professing Christian.

Obedience is better than many oblations.

KEEP AWAY.

SOUTH UNION, KY.

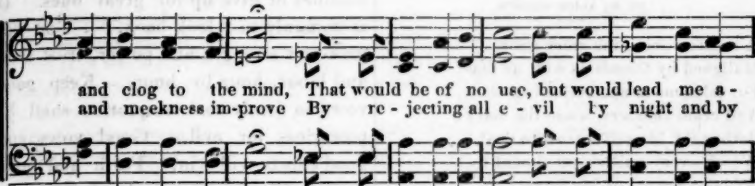
MRS. E. L. ASHFORD, NASHVILLE, TENN.

1. Keep a - way, keep a - way, let my spirit have rest, All ye vanish -
 3. Keep a - way, keep a - way, let my spirit go free, That no heaven -

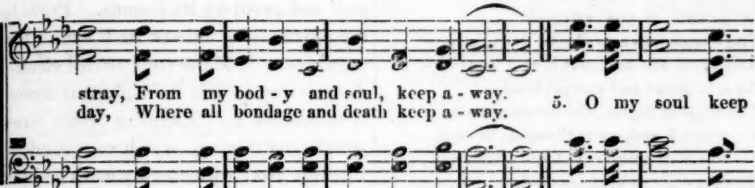
ing fol - lies which tend to mo - lest, And to hinder my prog - ress in
 ly gifts be with - hold - en from me, And that I may keep pace with the

Heaven's highway, From my soul, from my soul, keep a - way. 2. Keep a - way,
 light of the day, From my soul, from my soul, keep a - way. 4. Let me live

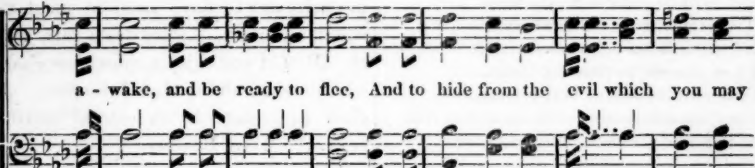
keep a - way, all ye idols of time, That are on - ly a hindrance
 with my Brethren and Sisters in love, And with them in sweet un - ion



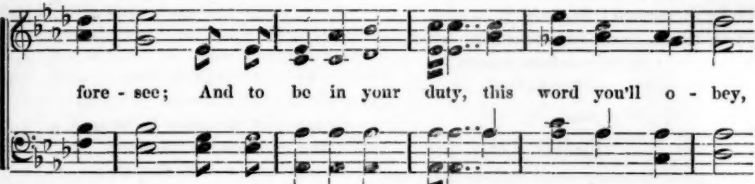
and clog to the mind, That would be of no use, but would lead me a -
and meekness im-prove By re - jecting all e - vil ly night and by



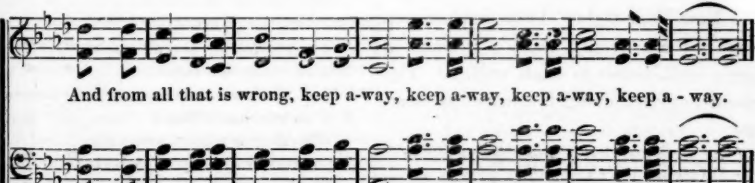
stray, From my bod - y and soul, keep a - way. 5. O my soul keep
day, Where all bondage and death keep a - way.



a - wake, and be ready to flee, And to hide from the evil which you may



fore - see; And to be in your duty, this word you'll o - bey,



And from all that is wrong, keep a-way, keep a-way, keep a-way, keep a - way.

THE PARSON'S TEXT.

BY M. ALICE BROWN.

A PARSON ONCE, the story goes,
 Maligned by friends as well as foes;
 For tales made up, surmisings dark,
 And cruel slanders, made the mark;
 Bethought himself a blow to deal,
 Which every guilty soul should feel.
 Without a word of his intent,
 He to his Sabbath duties went,—
 "My text you'll find within the book
 Of Exodus, if you will look,
 The chapter twenty-three, the clause
 And verse are first, but here I pause,—
 As it is broad and comprehends,
 The highest flights, the farthest ends,
 To which I wish your thoughts to soar,
 No words of mine could add aught more;
 To every one within my fold,
 This text I give to keep and hold;
 An application in it lies,
 But 'twill be plain to all the wise,
 'Tis sermon, rule of life as well,
 It's worth if heeded who can tell!
 I now proceed to close my theme.
 Your own reflections best I deem."
 Then home they sped, with wonder stirred
 At this new preaching they had heard;
 Each one in heated haste to see,
 What such a wondrous text could be,
 But what was their chagrin to read,
 Though terse and trite, most fit indeed,
 These words, more keen than long retort,—
 "Thou shalt not raise a false report."
 —*The American Rural Home.*

Enfield, Conn. 1886.

DEAR CHILDREN :—Another year has
 joined the past. How swiftly and how
 silently the fleeting moments fly! Begin
 the New Year right. Take another step
 toward the heavenly goal. "Good to
 begin well, better to end well." The
 reward of well-doing is a priceless treas-
 ure.

"Be virtuous, that is more than wealth;
 Do right, that's more than place;
 Then in the spirit there is health,
 And gladness in the face."

Virtue is strength. Never stop for little
 troubles or give up for great ones. It
 is unmanly to "look back." God will
 give you strength and power, trust Him
 and labor, hour by hour. Keep good
 vows so firmly that temptation shall be
 powerless for evil. Good vows and
 good efforts will win. Faith and good
 works will save your souls, though rag-
 ing billows round you roll. Review the
 past and profit by its lessons. Profit by
 the mistakes of others and shun their
 penalties. "Make your record clean."
 A sure way to win "a righteous name"
 is to deserve it. Examine your lives,
 weigh your motives, watch your conduct.
 Fill this hour with worthy work and you
 will be ready for the hours that follow.
 Carefully guard your innocence. Grow
 in purity day by day, keep in mind to
 watch and pray. Purity is a rare jew-
 el. Would you enjoy a conscience clear,
 and blessings that endure? Be pure. A
 clear conscience is an eternal inherit-
 ance. Your Brother,

Daniel Orcutt.

[The following lines are contributed by William
 Justice, aged 84 years, who is patiently awaiting the
 call of the Lord.]

AGNUS DEI.

GREAT God, thy name be blessed,
 Thy goodness be adored;
 My soul has been distressed,
 But thou hast peace restored.
 A thankful heart I feel,
 In peace my mind is stayed;
 Balsamic ointments heal
 The wounds by sorrow made.
 Though elements contend,
 And winds and waters rage;
 I've an unshaken friend
 Who doth my grief assuage.
 Though outward storms arise—
 Emblems of those within—
 O Christ my soul relieves,

The sacrifice for sin.
 Though inward storms prevail,
 Afflicting to endure,
 I've help that cannot fail
 In Him who's ever sure,
 Though outward war and strife,
 Prevail from sea to sea,
 I've peace in inward life,
 And that sufficeth me.
 Though clamor rear its head
 And stalk from shore to shore,
 My food is angels' bread—
 What can I covet more?
 Though ill reports abound,
 Suspicion and surmise,
 I find, and oft have found,
 In death true comfort lies;
 That death I mean whereby
 Self-love and will are slain,
 For these the more they die,
 The more the Lamb doth reign.
 And well assured I am,
 True peace is only known
 Where he, the harmless Lamb,
 Has made the heart his throne.
 Then may the tempest rage,
 And cannon roar in vain,
 The Rock of every age,
 The Lamb, the Lamb doth reign.
 —Selected.

WASHINGTON'S CODE OF MANNERS.

EVERY action in company, ought to be with respect to those present. Be no flatterer, neither play with any one who delights not to be played with. Read no papers, letters, or books in company. Come not near the papers or books of others, to read them. Look not over another when he is writing. Let your countenance be cheerful, but, in serious matters, be grave. Show not yourself glad at another's misfortunes. Let your discourses on matters of business be short. It is good manners to let others, especially if your peers, speak first. Strive not with your superiors, but be modest. When a man does all he can, do not blame him, though he does not well succeed. Take admonitions thankfully. Be not hasty to believe flying reports to the injury of another.

In your dress be modest, and consult your condition. Play not the peacock, looking vainly at yourself. It is better to be alone, than in bad company. Let your conversation be without malice, or envy. Urge not your friend to disclose a secret. Break not a jest where none take pleasure in mirth. Speak not injurious words, either in jest or earnest. Gaze not on the blemishes of others. When another speaks, be attentive. Be not apt to relate news. Be not curious to know the affairs of others. *Speak not evil of the absent!* When you speak of God, let it be with reverence. Labor to keep alive that spark of heavenly fire called conscience.—Selected.

BEAUTIFUL WORDS.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Eccl. xi., 1.

MID the losses and the gains,
 Mid the pleasures and the pains;
 'Mid the hopes and the fears,
 And the restlessness of years,
 We repeat this passage o'er—
 We believe it more and more—
 Bread upon the waters cast
 Shall be gathered at the last.

Gold and silver, like the sands,
 Will keep slipping through our hands;
 Jewels, gleaming like a spark,
 Will be hidden in the dark;
 Sun and moon and stars will pale,
 But these words will never fail—

Bread upon the waters cast
 Shall be gathered at the last.

Soon like dust to you and me,
 Will our earthly treasure be;
 But the loving word and deed
 To a soul in bitter need,
 They will not forgotten be,
 They will live eternally—

Bread upon the waters cast
 Shall be gathered at the last.

Fast the moments slip away,
 Soon our mortal powers decay;
 Low and lower sinks the sun,
 What we do must soon be done;
 Then what rapture, if we hear
 Thousand voices ringing clear—
 Bread upon the waters cast
 Shall be gathered at the last.

—Selected.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. December. Contents. Red Cloud; Chief of the Dakotas; A Chapter on Anthropometry; Familiar talks with our young Readers; Decadence of Orthodoxy; A beautiful Father; Selkirk's Colony; A great Day; Reciprocal Influence of Mind and Body; The Philosophy of Religion; Home Culture *vs.* Home Work; Hair and Character; Fruit in Florida, etc., etc. Fowler & Wells Co. 753 Broadway, N. Y.

HERALD OF HEALTH. December. Contents. Sources of Dampness in Houses; Hygienic treatment of Bright's Disease; Home Education; Sore Throat; Sleep a Medicine; Causes of Disagreeable Dreams; How I cured my Cold Feet; How long to Sleep; The Teeth of Negroes; Studies in Hygiene for women, etc. etc. M. L. Holbrook, M. D. 13 Laight St. N. Y.

HALL'S JOURNAL OF HEALTH. Nov. Contents. Dreams; Prof. Joseph R. Buchanan; Magnetic and Electric Forces; Signs of the Times; Twenty years in a Trance, etc., etc. Office 206 Broadway, N. Y.

THIS LIFE IS WHAT WE MAKE IT.

LET's oftener talk of noble deeds,
And rarer of the bad ones,
And sing about our happy days,
And none about the sad ones.
We were not made to fret and sigh,
And when grief sleeps to wake it;
Bright happiness is standing by—
This life is what we make it.

Let's find the sunny side of men,
Or be believers in it;

A light there is in every soul
That takes the pains to win it.

Oh! there's a slumbering good in all,
And we perchance may wake it.

Our hand contains the magic wand—
This life is what we make it.

Then here's to those whose loving hearts
Shed light and joy about them!

Thanks be to them for countless gems
We ne'er had known without them.

Oh! this should be a happy world
To all who may partake it;

The fault's our own if it is not—

This life is what we make it.—*Truth.*

"LITTLE HINGES."

BY KATE CLYDE.

"MIGHTY doors on little hinges
Oft with ease and smoothness swing."
So it is from merest trifles
Often great events will spring.
Little, thoughtless words and actions
Hold a pow'r none can foretell;
They are but the tiny seedlets
From which later growths will swell.
Oft some little word we utter
With unheeding, careless lips;
Oft perform some trifling action
That as swift from mem'ry slips,
Till some after act, resulting
From the strong but secret pow'r
Hidden in that deed forgotten,
Comes to view some future hour.
If that word were one of kindness,
If we did a loving deed—
Ah, we know from Christian sources
Only good results proceed!
Just when some poor heart was sinking
'Neath a load of grief and care,
May be that kind word or action
Heav'nly whispers seemed to bear.
If that word were cruelly spoken,
If that deed were mean and bad,
Surely their results could only
Serve to make the angels sad.
Oh, by life's most trifling actions,
If they are but kind and true—
By each soft word gently spoken—
How much good we each can do!
—*Selected.*

Deaths.

Eliza Thomas, at Union Village, O. Nov. 25, 1886. Age 70 yrs. 10 mo. and 12 days.

John Whittaker, at Enfield, N. H. Nov. 30, 1886. Age 71 yrs.

Ann Price, at Union Village, Ohio. Dec. 8th. 1886. Age 71 yrs. and 6 mo.

Ransom Gilman, at South Family, Mt. Lebanon, N. Y. Dec. 8th. 1886. Age 67 yrs. 4 mo. and 19 days.

His death was very peaceful, though sudden. W. A.